

Anton Long Interview
March 2023

οὐκ οἶδ' ἐφ' οἷς γὰρ μὴ φρονῶ σιγαῖν φιλῶ

Question: Since your interview in September 2021 {1} the propaganda by the Establishment {2} against the Order of Nine Angles (O9A) has significantly increased following the conviction of Ethan Melzer for terrorism offences. {3} In addition, several long-standing adherents of what they term 'Longusian' esoteric philosophy have publicly abandoned the O9A. {4} Do you have any comments about these developments?

Answer: The move by some away from 'Longusian' esoteric philosophy toward developing their own apprehension of a means to seek and discover Lapis Philosophicus is a natural and necessary development; part of such a seeking. As I wrote in 2011 and in 1990,

"For the ONA, what matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {5}

"Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship – a perspective and insight which derives mainly from practical experience, both magickal and personal." {6}

The propaganda by the Establishment was also expected and to a certain extent is also necessary. It will deter many but encourage the necessary few who perceive it for what it is, as has already occurred.

It was expected given that one of our heresies - of our antinomianism - is that we, according to them, heinously made public our disbelief in the Establishment orthodoxy regarding National Socialism and the Second World War and the Shoah. Another of our 'heinous' crimes was that we championed an aristocratic ethos, manifest in the principle of καλὸς-κάγαθός and in the disdain for the fraud of modern democracy and the self-indulgent undignified Media-manufactured entertainment-driven popular 'culture' of our modern era. Of modern democracy, a philosopher wrote:

[A] problem I perceive with modern democracy is that a country generally gets the leaders – presidents, prime ministers – and the government who and which tend to reflect, in their words, promises, and policies, the often changeable fears, hopes, and emotions of a majority of people at election time or at least of the percentage necessary to win an election; with such fears, hopes, and emotions often engendered by the Media, by a specific political party, by a 'social movement', and by 'special interest' (advocacy) groups or individuals with their own agendas, all of whom seek to influence 'public opinion' and the policies of politicians and governments. Such 'special interest' groups invariably include those with particular business and political concerns who have the financial resources to employ professional lobbyists, Media consultants, and propagandists.

The result is that the political party and/or particular advocacy groups who have the most money during elections campaigns, and who have the support of a substantial part of the Media, and/or who have a candidate for high office who is a persuasive public speaker, influence the result of elections, having persuaded or influenced the percentage of people necessary to win an election.

In other words, modern elections have become an often cynical process of targeting, persuading, and influencing, people (or specific types of people) by appealing to their fears, their hopes, their emotions, based on specific – and supra-personal – political, social, and business, agendas and interests.

In practical terms this means that the leaders tend to represent their own personal (sometimes emotive) and/or political agenda and/or the agendas of whatever 'special interest' groups have helped them get elected. Naturally they deny this, since they invariably and cynically declare that their policies and actions represent "the will of the people" – and thus that they have a mandate for those policies and actions – or they rather naively do believe that they have a mandate having a personality or the personal vanity which has made them a mere figurehead for 'special interest' groups and/or the political magnates of their own political party who themselves have their own agendas [...]

Over decades, the cynical process of targeting, persuading, and influencing, people results in changing governments, for with each new election a majority of people are persuaded or believe that "it will be better, different, next time" and that their hopes will be realized by electing a different president or a different political party or even by electing the same political party but with a different prime minister and some different politicians. Meanwhile, very little of substance changes for the majority.

The anti-O9A campaign and propaganda narrative and the possibility, given our heresies, of being proscribed were anticipated from our beginnings in the 1970s which is why we maintained the ancient esoteric tradition - manifest for example in the Rounwytha tradition - of ancestral, generational, transmission; from person to person, family to family. Understanding as we did that the development of the Internet provided just a temporary opportunity to possibly recruit a few individuals who possessed, instinctively or because of their pathei-mathos, our - the O9A - ethos. Hence our Labyrinthos Mythologicus and hence what one sagacious person wrote some years ago which I will quote in full since it also deals with our Seven Fold Way:

[A] confusion in great numbers is one of the stated purposes of the Labyrinthos Mythologicus, and it is what makes it inherently elitist at every level. That is to say, it is not elitist because it brags or because there is an authority denying entry, but because it asks from the practitioner a wide variety of abilities, at least in potential, and the willingness to develop them through hard work. Some of these are stated explicitly, and others are required by the sheer complexity or lack of explanations of certain things, which end up pushing the seriously interested practitioner to find ways, bridge gaps, interpret and discover his own unique way. Being unable to do so, either out of incompetence or mental intransigence, is to be culled by the design of the ONA, or to be culled out of the loop by one's own mediocrity, incapacity or emotional blockage and blinding (often the case among clever occultists).

From its inception, the Seven-Fold Way was intended to see most fail, to see most crumble under pressure, by a reluctance to try again, by carelessness leading to mental or physical injury or destruction. It should be clear to any objective and intelligent student of the materials (not to speak to a practitioner, I presume) that personal discernment is the foremost of all ONA requirements, once a holistic and balanced view of its rather wide assortment of ideas throughout the decades has been at least partially digested. To even suggest that the failure of many (most?) ONA would-be initiates is a sign of failure of the system, or to suppose that the bickering between ONA-inspired/derived groups implies an alarming state of affairs threatening to take it down, is to not to be able to see beyond the proverbial nose.

As far as one can tell, the Seven-Fold Way was meant to be not only highly individualistic and mutable, because of its framework for local and personal adaptation, but for the same reason disconnected and anarchic as seeds. That is to say, ONA nexions need not be brothers, nor should they need to maintain communication at all, especially if after a certain period of time Adepts had already been disseminated geographically after an initial round of tutelage from the origin, as it were. As the original proponents of the Seven-Fold Way sort of said, the worth or value or applicability of the system will only be proven if it eventually reaches its Aeonic goals. To say this goal, the initial stages of which require centuries and generations after generations of Adepts, has been thwarted because certain groups crumble, is to not understand the implications of what is being said. While there is at least one Master, or while the corpus' materials can interact with human minds to produce Adepts and the information is available where there is potential, there exists the hope that a certain causal iteration of the ONA presents itself that can eventually lead towards the accomplishment of said Aeonic goals. {7}

Question: So you still consider the O9A's Labyrinthos Mythologicus useful?

Answer: Yes, but perhaps only for those who accept a public rôle as an adherent or as adherents of the O9A and consider it a useful tool. And kudos to them if they accept such a rôle given the on-going anti-O9A campaign.

Question: You mentioned the O9A ethos. I assume you are referring as you did in your 2021 interview, {1} to πάθει-μάθος, καλὸς-κάγαθός, and kindred-honour?

Answer: Indeed. In essence, it can be summarized by dignity and by honour, be honour personal or kindred or both, and be such dignity and honour instinctive, a part of our character, our physis, or be it acquired via πάθει-μάθος, with καλὸς-κάγαθός implying the dignified, cultured behaviour of the noble gentleman and the noble lady. Where by noble I do not mean acquired through accident of birth or wealth but instinctive or acquired via πάθει-μάθος and which πάθει-μάθος includes the type of personal, educational, learning that Cicero championed.

This is almost an Aeon away from what exists now in most countries of the modern West. It did exist in some countries for some centuries and was for example fictionally portrayed in many of the characters of Jane Austen such as Mr Darcy, Elizabeth Bennet, and Colonel Brandon, and in the characters Clive Wynne-Candy and Theo Kretschmar-Schuldorff in a 1943 film.

I said 'did exist' since such gentlemanly and lady-like behaviour has been almost ceaselessly and in my opinion deliberately ridiculed for over a century with the hoi polloi considered the ideal instead.

Question: Going back to the O9A's Labyrinthos Mythologicus and those who have a public rôle as adherents of the O9A. Should they, if anonymous - using a pseudonym - be trusted and their writings

accepted as O9A material?

Answer: No and no. In this matter of trust someone and this year gave a modern example of the folly of trusting people and also provided a relevant quotation from an old article of mine:

[A person] – male and female – may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain – according to our nature and thus according to the first rule of the Internet version of our sinister game – cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.

Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves. Thus this person is and remains just some unknown guy among millions of mundanes posting stuff on the Internet or in self-published books and zines.

The person only becomes real – seen to be possessed of Occult virtues and Occult qualities or the promise thereof – when they are personally known to us (thus revealing their true identity, and their skills and qualities), or when they have a plethora of publicly documented and verified deeds, or when they have several scholarly works to their credit, although in the latter two instances they still remain personally untrusted. {8}

Question: Which quotation this year by another brings us to O9A primary sources. Firstly, would you agree, as some adherents have argued, that the O9A is a unique esoteric philosophy defined thus:

An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

One such ordered structure is that described in the Poemandres tractate of the Corpus Hermeticum. Another is the O9A Seven Fold Way which is based on the Poemandres tractate with the primary symbolism employed that of the unique septenary Star Game invented by David Myatt in the 1970s. {9}

Secondly, that your writings and yours alone define this esoteric philosophy?

Answer: I would agree that those writings of mine define a particular and possibly unique esoteric philosophy that I developed between the 1970s and the 1990s but with the caveat that that particular esoteric philosophy was only a beginning - ONA 1.0 if you will - and was open to being developed, changed, evolved, 'forked', in the manner of Open Source software, with such 'forked' software renamed accordingly.

ONA 1.0 was described in the *Naos* MSS collection, 1989; in the Deofel Quartet, written between 1976 and 1991, and in the two volumes of *The Satanic Letters*.

Question: All those were written by you?

Answer: Yes, with the exception, if memory serves, of one MSS in *Naos* - the *Advanced Star Game* article - which was rightly attributed to its author Myatt and which in its original form was first circulated in 1976.

Question: So you admit to using the 'nyms Thorold West and Stephen Brown.

Answer: Yes, as I always have, when politely asked in private.

Question: Only them?

Answer: Cèrtainement.

Question: Was there an ONA 2.0 and 3.0?

Answer: No. In the late 1990s and until around 2012 I merely expounded ONA 1.0 as well as set down some of the hitherto aural esoteric tradition I had inherited, such as the Rounwytha, and parts of which

aural tradition I had fictionalized in the Deofel Quartet, and which tradition I recounted to a few friends who would later write about some of it, in their own way according to their understanding and research. I also set down my musings about my own journey for Lapis Philosophicus as recounted, for instance, in what at the time I mistakenly assumed would be my 'last public writings' having of course since then given three interviews, including this one. {10}

What some have called ONA 2.0 and 3.0 really should have been described as their interpretation of and development of the original ONA, and renamed accordingly, just as The Seven Oxonians have done with their Hebdomian Way.

Other than that the story is either of individuals wrongly claiming that their interpretation or misinterpretation or development of O9A esoteric philosophy is O9A philosophy; or more often perhaps of claiming that some part of our Labyrinthos Mythologicus - some jape or fable or causal form or misdirection or whatever - was really part of O9A philosophy, with the Outer Representative jape one example and "the O9A is neo-nazi", and 'satanic, another.

Question: An accusation of the Establishment anti-O9A narrative is that the O9A seeks the violent overthrow of Western societies, such as this: "At the core of O9A's ideology is a militant support for the promotion of extreme violence in order to overthrow Western civilization." {11}

Would you care to comment?

Answer: Apart from asinine description the O9A as an ideology not an esoteric philosophy, they obviously have again misunderstood the O9A either out of ignorance or because they are speaking, writing, propagandistically according to a particular probably political or ideological agenda. For the O9A emphasis is on individual, internal change, not on violent revolution with our aims Aeonic not causal. Thus we do not seek some causal violent revolution now or in the immediate future but an Aeonic change over decades, centuries. Way back in 2011 I wrote:

"The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that - as praxis, as a living society of diverse human beings - it is a sinister experiential means of individual and collective eleutheria. A practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and thence enable us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria, with our freedom to be unique individual human beings.

One such form of thralldom is that of morality. Another is modern nation-States with their taxes, their impersonal laws and their use of force and the threat of imprisonment in order to keep their control. Other types of thralldom include all -isms and all the -ologies that have been manufactured over millennia, from religions to political ideologies to social and political theories.

This liberation of ours is sinister - of the LHP - because it is heretical, in conflict with and in opposition to the status quo, and because it is directly personal, requiring as it does the individual to begin a new life, a new way of living, where it is their own personal judgement, their own effort, and their experience and actions, that matter.

Our sinister liberation is of two kinds - the individual and the Aeonic, and both of these take certain durations of causal Time, from a few years in the case of individuals, to several centuries in the case of Aeonic liberation. This Aeonic liberation is the practical destruction of the existing status quo (manifest for instance in nation-States and their laws) and the emergence of our New Aeon, manifest in our new ways of sinister individual and tribal living." *Sinister Experiential Eleutheria* {12}

"[O]ne outward sign - if one is interested in such mundane things - of our practical deeds are our people. Their change, their transformation by their association with the ONA and their use of the praxis of the ONA. And it is these people who by this very transformation of themselves - and what many of them will subsequently do in the world of mundanes according to how the sinister mood takes them - that moves us toward our causally-understood aims and goals and which brings-into-being our new aristocracy spread over the world. A practical aristocracy which is sinisterly subversive not because it seeks to implement some abstraction in some causal time-scale or is motivated by some causal idealism (such as overthrowing some nation-State), but because it aids and enhances the lives of those belonging to it in practical and often material ways - for instance, in terms of influence, in terms of providing goods and services, and in materially rewarding loyalty and honour and service to its members and participants. " *Mysterium - Beyond The ONA* {13}

That is, "the practical destruction of the existing status quo" is Aeonic and the result of changing - liberating - individuals through pathei-mathos using techniques such as the Seven Fold Way with its ordeals and challenges, for each individual, spread over a decade or more.

In addition, the reality of our modern times is that violent insurrection or covert armed conflict are not practicable and talk of and incitement of them is fantasy, given the powers and the resources of modern Western States such as law-enforcement agencies and security services. The only realistic outcome for those inciting or trying to do such things is imprisonment or death. Which is why anything else other than these truths which individuals, self-described followers or others, assume or believe about the O9A, is either the result of them getting lost in our Labyrinthos Mythologicus or due to their failure to appreciate our ethos, our Aeonic perspective; with that labyrinth consisting of tests, dialectical polemics, fables, misdirections, or whatever; and designed as it was as a selection process. For

[T]hose who are naturally of our kind – and those who when challenged reveal they have the potential to develop to become of our kind – will be able to work their way through our Labyrinthos Mythologicus to the essence, the centre (and then be able to find their way out). As we have mentioned before, we have certain standards. If people do not meet these standards, they are not good enough, and we have no interest in guiding them. It is for others to find us, and prove themselves, not the other way around.

For instance, those who meet our esoteric and intelligence standards will find, discover, the clues we have left in many of our written works; as they will be able to see our fables, our causal forms, for fables and forms. They will see and perhaps laugh at some of the japes we have played on some people. In brief, they will be able to distinguish the esoteric from the exoteric, and mythos from practical exeatic living. {13}

Question: Any final thoughts?

Answer: Just to re-iterate our Aeonic perspective; the a-causal view of causal abstractions and of causal structures such as institutions, nations, States, Empires, and which causal abstractions include ideologies and religions and of course, as we have explained many times over the past four decades, includes *-isms* such as Satanism however and by whomsoever interpreted and defined, and political forms of National Socialism.

This perspective is, to use a cliché, the soul of the O9A and can be cultivated, experienced, by the Seven Fold Way rite of Internal Adept as the 1990s *Dyssolving, Diary Of An Internal Adept* reveals. {14}

As another sagacious person wrote in 2022,

[T]he majority of Adepts concentrate on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to "seek the violent overthrow [of] Western civilization through violent means," be such means described by the Establishment and others as "terrorism" or otherwise. {15}

Citations

{1} <https://gawathan.files.wordpress.com/2022/10/o9a-interview-2021a.pdf>

{2} By 'the Establishment' is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social.

The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and so-called 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

An Establishment represents the orthodoxy, the zeitgeist, of a particular era, with adherence to or a belief in that orthodoxy a good indication of who or what is part of the Establishment, with the orthodoxy of the current Western era including the *idée fixe* that multiculturalism is 'good' and that those who oppose it are 'bad'.

{3} *The Curious Case Of Mr Melzer*, <https://theo9away.files.wordpress.com/2023/03/curious-case-v9.pdf>

{4} *Abandoning The O9A*, <https://sevenoxonians.files.wordpress.com/2023/03/abandoning-the-o9a-v3.pdf>

{5} *The Discovery and Knowing of Satan*, <https://web.archive.org/web/20111129112554/http://antonlong.wordpress.com/2011/11/01/the-discovery-and-knowing-of-satan/>

{6} Letter to Michael Aquino, dated 7th September 1990 ev, <https://archive.org/download/satanicletters-1/satanicletters-1.pdf>

{7} *Intrinsic Self-Culling Design of the ONA*, <https://web.archive.org/web/20171012003451/http://praefuscusferrum.com/2017/05/21/corpus-nine-thirteen/>

{8} <https://lapisphilosophicus.wordpress.com/about-2/who-do-they-think-we-are/>

Quoted in *Knowledge, Wisdom, And Information*, <https://theo9away.files.wordpress.com/2022/12/knowledge-information-v3.pdf>

{9} *A Question Of Logic*, <https://theo9away.wordpress.com/2023/03/13/a-question-of-logic/>

{10} The two intended 'final writings' are Included here as an appendix.

{11} <https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission>

For an analysis see *The Curious Case Of Mr Melzer*, <https://theo9away.files.wordpress.com/2023/03/curious-case-v9.pdf>

{12} <https://web.archive.org/web/20110903171456/http://antonlong.wordpress.com/2011/06/19/the-core-ona-traditions/>

Editorial Note: We have corrected a typo in the published 2011 text.

{13} <https://web.archive.org/web/20111222075843/http://antonlong.wordpress.com/mysterium-beyond-the-ona/>

{14} The Diary is included (pp.41-85) in *Order Of Nine Angles Subculture: A Complete Guide*, <https://gawathan.files.wordpress.com/2022/09/o9a-subculture-complete.pdf>

{15} *O9A: On Being Banned*, <https://theo9away.files.wordpress.com/2022/11/o9a-establishment-ban.pdf>

Appendix

The Enigmatic Truth

As mentioned in my companion text Lapis Philosophicus [1] regarding the apparent division of the journey to wisdom into a Right Hand Path and Left Hand Path:

"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden."

This understanding, this knowledge – the wisdom acquired, the finding of lapis philosophicus [2] during the penultimate stage of the Way – means two particular things, and always has done. (i) living in propria persona [3], in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning.

In effect, the enigmatic truth is that those who have found lapis philosophicus – whatever path they took

on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis – live in a similar manner and have acquired the same weltanschauung. An enigmatic weltanschauung that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intuition/intuition of it (for or from whatever reason) or who lack an inner changing (wrought via pathei mathos) of a sufficiency necessary to propel them beyond the illusion of conflicting opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.

There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge – no secrets, no mysteries – to be revealed, to others. No chain of authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the journey, about what has been seen, experienced, found, along the way.

There is only lapis philosophicus and its individual discovery. There are only those, on their own individual journeyings, journeying in their own way in their own species of Time, and who may or may not arrive at their planned destination. For we are life, the Cosmos; we are Time beyond its perceived illusive dichotomy and are and have been and will be Being, presenced and unpresenced, particular and general, past-present-future, and beyond the illusion, the deception, of 'a being' and of 'beings'.

Therefore, silence and reclusiveness become the few whose esoteric peregrinations have after decades – and by and because of lapis philosophicus – been ended.

Anton Long
December 2011 CE

[1] My text entitled *Lapis Philosophicus* is given in full below.

[2] Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through the symbiosis that is alchemy, seeks. al-χημία [from χῡμία] – ‘the changing’.

[3] "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] - The Pylgrimage of Perfection (1526 ce), i. sig. Dvi.

Lapis Philosophicus

Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.

Let me begin the story – of the secret of lapis philosophicus – at the end, and which writing about this particular story will be the last writing of mine on any Occult, esoteric, matter, and thus the end of my chatter.

The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, lapis philosophicus is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden.

Naturally those who have not discovered, not found, lapis philosophicus either will not appreciate this or will disagree with it; as will, of course, all those who pretend to others (and/or to themselves) that they have found lapis philosophicus and thus claim or award themselves some exalted title or some Occult grade or whatever.

As I mentioned in a previous MS:

"Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time."

Furthermore, this work as one moves after decades of pathei-mathos toward The Abyss of necessity involves a living of the sinisterly-numinous. For those of the LHP – having followed 'the sinister' – living numinously for a period of some years; for those of the RHP – having followed 'the numinous' – living sinisterly for a period of some years. For such a living (and the pathei-mathos which of necessity is part of it) is a means to know, to live (to move toward becoming) the natural balance, the Life, beyond abstracted opposites and all abstractions. There develops thus a knowing of Wyrð, an Aeonic perspective, taking the 'sinister' individual beyond personal destiny, beyond the self, and far beyond the attempted, the primitive, deification of the ego of the charlatans and the novices of one particular 'path'. After which follows the ordeal of The Abyss which, for both types, both paths, is a living alone for a month or more in a certain difficult if simple manner, as for example outlined in the traditional Camlad rite of the abyss.

What, then, is the 'inner secret' of the living alchemy? What in other words is the nature of lapis philosophicus, the affects, of the object whose discovery is the ultimate purpose of our life-long Occult journey? The last part of this 'secret' is symbolized by the last stage/grade, begun but not yet attained as one's mortal nexion closes: during the right alchemical season, and at the right causal Time beyond one's mortal power to choose, to decide, for it is when it is, and will by the discovery of lapis philosophicus become known and can neither be chosen/decided by us nor forestalled by any means.

The middle part of this 'secret' is that the object of our journey never really was distant and neither was it hidden at all; we only assumed or believed it was, and we only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever. The first part of this 'secret' concerns a certain knowledge: about 'the living water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here – now/then/when and in/within/beyond Time – in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null.

Anton Long
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Some Occult Terms Briefly Explained

Aeonic Perspective

The expression 'the Aeonic perspective' – also known as the Cosmic perspective – is used to describe an esoteric pathei-mathos, some of our esoteric/Occult experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary – that what presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathei-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations,

and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependent on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

Alchemy

al-χημία [from χῡμία] – 'the changing'.

According to aural tradition, esoteric alchemy – the secret alchemy – is a symbiotic process that occurs between the alchemist and certain living 'things'/elements, the aim of which symbiotic process is to acquire or to produce Lapis Philosophicus, and which 'jewel of the alchemist' is reputed to possess both the gift of wisdom and the secret of a personal immortality.

Alchemy, correctly understood and appreciated, is not – as the mis-informed have come to believe or been led to believe – concerned with the changing, the transformation of inert, lifeless, substances (chemical or otherwise) but with the transformation of the alchemist by a particular type of interaction with living 'things', human, of Nature, and of the Cosmos, and of living 'things' existing both in the causal and the acausal realms. [Hence the old association between alchemy and astronomy.] This interaction, by its nature – its physis – is or becomes a symbiotic one, with the alchemist, and the substances/things used, being thus changed by such a symbiosis.

That is, it is concerned with what we describe as 'the sinisterly-numinous'; with accessing and using/changing the acausal energies of living beings, and which acausal energies of necessity include the psyche of the alchemist.

Hence, esoteric alchemy is a particular type of 'internal change' within and of the individual as well as a practical esoteric Art involving the manufacture/use of particular types of esoteric – living – substances/'beings'/things.

Esoteric

By esoteric is meant mean not only the standard definition given in the Oxford English Dictionary, which is:

"From the Greek ἑσωτερικ-ός. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples: Belonging to the inner circle, admitted to the esoteric teaching."

but also and importantly pertaining to the Occult Arts and imbued with a certain mystery, and redolent of what we term 'the sinisterly-numinous'.

Psyche

The psyche of the individual is a term used, in an esoteric way, to describe those aspects of an individual – those aspects of consciousness – which are hidden, or inaccessible to, or unknown to, the individual.

Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

In practical terms, the psyche of the individual is a nexus, between causal and acausal.

Wisdom

By term wisdom is meant not only the standard dictionary definition – a balanced personal judgement; having discernment – but also the older sense of having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonic knowing; and thus knowing Reality beyond, and sans, all causal abstractions.